LESSON 19

In this lesson we learn lesson the following :

#(1) *Bâb* فَاعَلَ (**fâ'ala**) : In this *bâb* an *alif* is added after the first radical, e.g., قَابَلَ 'he met', سَاعَدَ 'he helped', حَاوَلَ 'he tried', رَاسَلَ 'he corresponded', شَاهَدَ 'he watched', لاَقَى 'he met'.

The ***mu<u>d</u>âri'*** **:** As the verb is made up of four letters, the حَرْفُ الْمُضَارَعَة takes *<u>d</u>ammah*, e.g., يُقابِلُ (y**u**-qâbil-u), يُساعِدُ , يُحاوِلُ يُلاقِي.

The ***amr*** : After omitting the حَرْفُ الْمُضَارَعَة and the case-ending from تُقَابِلُ we get قَـــابِلْ (tu-**qâbil**-u : qâbil). The *yâ'* is omitted from the *nâqi<u>s</u>* verb. So the *amr* of تُلاقِي is لاَقِ.

The ***ma<u>s</u>dar*** : This *bâb* has two *ma<u>s</u>dar*s :

a) one is on the pattern of مُفَاعَلَةٌ (**mufâ'alat**-un), e.g., سَاعَدَ : مُسَاعَدَةٌ 'help' -- قَابَلَ : مُقَابَلَةٌ 'meeting' -- حَاوَلَ : مُحَاوَلَـــةٌ 'trying'.

In *nâqi<u>s</u>* verbs **-aya-** is changed to **-â-** , e.g., لاَقَى : مُلاَقَـــاةٌ (mulâqât-un) for the original مُلاَقَـــيَـــةٌ (mulâq**ayat**-un) -- بَـــارَى : مُبَارَاةٌ 'contest, match' (mubâr**â**t-un) for the original مُبَارَيَـــةٌ (mubâr**ayat**-un).

b) The other is on the pattern of فِعَالٌ (**fi'âl**-un), e.g., جَاهَدَ : جِهَادٌ 'striving' -- نَـــافَقَ : نِـــفَاقٌ 'hypocrasy'. In the *nâqi<u>s</u>* verbs the *yâ'* is changed to *hamzah*, e.g., نَادَى : نِدَاءٌ 'calling' (nidâ'-un) for the original نِدَايٌ (nidâ**y**-un).

The ***ism al-fâ'il*** : يُرَاســـــلُ : مُرَاسِلٌ (**mu**râsil-un) 'correspondent' -- يُشَاهِدُ : مُشَـــاهِدٌ 'viewer' -- يُلاَقِي : مُلاَقٍ (**mu**lâqi-n) 'one who meets' -- يُنَادِي : مُنَـــادٍ (**mu**nâdi-n) 'one who calls'.

The ***ism al-maf'ûl*** : This is just like the *ism al-fâ'il* except that the second radical has *fat<u>h</u>ah*, e.g., يُرَاقِـــبُ : مُرَاقِبٌ (murâqib-un) 'one who observes' :

مُرَاقَبٌ (murâqab-un) 'one who is observed' -- يُخَاطِبُ : مُخَاطِبٌ (mukhâṯib-un) 'one who addresses' : مُخَاطَبٌ (mukhâṯab-un) 'one who is addressed' -- يُبَارِكُ 'he blesses' : مُبَارَكٌ (mubârak-un) 'blessed' -- يُنَادِي : مُنَادٍ (munâdi-n) 'one who calls' : مُنَادًى (munâda-n) 'one who is called'.

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., يُهَاجِرُ 'he migrates' : مُهَاجَرٌ (muhâjar-un) 'place of migration'.

#(2) We have seen *lâm al-ibtidâ'* in L 17, e.g., لَبَيْتُكَ أَجْمَلُ 'Indeed your house is more beautiful.' Now if we want to use إِنَّ also in this sentence, the *lâm* has to be pushed to the *khabar* as two particles of emphasis cannot come together in one place. So the sentence becomes : إِنَّ بيتَكَ لأَجْمَلُ 'Indeed your house is more beautiful.' After its removal from its original position the *lâm* is no longer called *lâm al-ibtidâ'*. It is now called اللاَّمُ المُزَحْلَقَةُ (the displaced *lâm*).

A sentence with both إِنَّ and the *lâm* is more emphatic than one with إِنَّ or the *lâm* only.

Here are some examples : إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ 'Indeed the frailest of houses is the spider's house' (Qur'an, 29:41).

إِنَّ إِلَهَكُمْ لَوَاحِدٌ 'Indeed your God is One' (Qur'an, 37:4).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ 'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)' (Qur'an, 3:96).

إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ 'Indeed the harshest of all voices is the voice of the ass' (Qur'an, 31:19).

#(3) The particle قَدْ is prefixed to the verb, both *mâḏî* and *muḏâri'*.

a) With the *mâḏî* it denotes certainty (التَّأْكِيدُ), e.g., قَدْ دَخَلَ المدرِّسُ الفصْلَ 'The teacher has already entered the class.' قدْ فاتَتْكَ دُرُوسٌ 'You did miss many

lessons.'

b) With the *mudâri'* it denotes one of the following things :

1) doubt or possibility (الشَّكُّ والاحْتِمَالُ), e.g., قَدْ يَعُودُ المُدِيرُ غَداً 'The headmaster *may* return tomorrow.' -- قَدْ يَنْزِلُ المَطَرُ اليَوْمَ 'It *may* rain today.'

2) rarity or paucity (التَّقْلِيلُ), i.e., it conveys the sense of 'sometimes', e.g., قَدْ يَنْجَحُ الطالبُ الكَسْلانُ 'A lazy student *sometimes* passes the examination.' -- قَدْ يَصْدُقُ الكَذُوبُ 'A liar *sometimes* tells the truth.'

3) certainty (التَّحْقِيقُ), e.g., وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللهِ إِلَيْكُمْ 'While you know for sure that I am the messenger of Allah to you' (Qur'an, 61:5).

#(4) The plural of ذُو is ذَوُو. It is declined like the sound masculine plural, i.e., its *raf'*-ending is *wâw*, and *nasb/jarr*-ending is *yâ'*, e.g.,

raf' : ذَوُو القُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ 'Relatives deserve your help more.' Here ذَوُو is *marfû'* as it is *mubtada'*, and the *raf'*-ending is *wâw*. (dhawû)

nasb : سَاعِدْ ذَوِي العِلْمِ 'help people of knowledge.' Here ذَوِي is *mansûb* because it is *maf'ûl bihi*, and the *nasb*-ending is *yâ'*. (dhawî)

jarr : سَأَلْتُ عَنْ ذَوِي الحَاجَاتِ 'I asked about needy people.' Here ذَوِي is *majrûr* because it is preceded by a preposition, and the *jarr*-ending is *yâ'*. (dhawî)

#(5) We have learnt لَكِنَّ in Book Two (L 3). It is a sister of إِنَّ, and its *ism* is *mansûb*, e.g., جاء بلالٌ، لَكِنَّ حامداً لم يَجِئْ 'Bilal came, but Hamid did not.' Its *nûn* has *shaddah*, but it is also used without the shaddah, i.e., لَكِنْ (**lâkin**), and in this case it loses two of its chracteristics :

a) It does not render the noun following it *mansûb*, e.g., جاءَ المدرِّسُ، لَكِنِ الطُّلَّابُ مَا جَاءُوا 'The teacher came but the students did not come.' Here الطُّلَّابُ is *marfû'*. In the Qur'an (19:38) : لَكِنِ الظَّالِمُونَ اليَوْمَ فِي ضَلَالٍ مُبِينٍ

'But the wrong-doers are today in manifest error.' Note الظَّالِمُونَ not الظَّالِمِينَ.

b) It may also be used in a verbal sentence, e.g., غابَ عليٌّ، ولَكِنْ حَضَرَ أحْمَدُ 'Ali was absent, but Ahmad attended.' In the Qur'an (2:12) وَلَكِنْ لا يَشْعُرُونَ 'But they do not perceive.'

#(6) The كَ in ذَلِــكَ، تِلْــكَ، أُولَئِــكَ may be replaced with كُمْ، كِ and كُنَّ according to whom you are speaking to, e.g.,

لِمَنْ ذلكَ البيتُ يا بِــلالُ؟ لِمَنْ ذَلِــكُمُ البيتُ يا إخوانُ؟
لِمَنْ ذَلِــكِ البيتُ يا مريمُ؟ لِمَنْ ذَلِــكُنَّ البيتُ يا أخواتُ؟

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تِلْــكَ الساعةُ جميلةٌ يا حامد. تِلْــكُمُ الساعة جميلةٌ يا إخوان.
تِلْــكِ الساعةُ جميلة يا مريمُ. تِلْــكُنَّ الساعةُ جميلةٌ يا أخَوات.

This is called تَصَرُّفُ كاف الخِطاب, and it is optional.

In the Qur'an :

ذَلِكُمْ خَــيْرٌ لَكُــمْ 'That is better for you.' -- أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ 'Are your unbelievers better than those?'(54:43). -- قَالَ كَذَلِكِ 'He said, "Thus it will be"' (19:21). -- وَنُودُوا أَنْ تِلْكُمُ الجَنَّةُ أُورِثْــتُــمُوها بِما كُنْتُمْ تَعْمَلُــونَ 'It will be announced to them, "This Paradise you have inherited for what you used to do"' (7:43).

#(7) the *muḏâri'* is sometimes used for the *amr* as in the Qur'an (61:11) تُؤْمِنُونَ بِاللهِ وَرَسُــولِه . Here تُؤْمِنُونَ is for آمِنُوا 'believe'. That is why يَغْفِرْ in the next *âyah* is *majzûm*[1].

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[1]- For الجَزْمُ بالطَّلَب see L 13.

#(8) One of the *masdar* patterns is : فِعَالَةٌ (**fi'âlat**-un), e.g., عَادَ : عِيَادَةٌ 'visiting the sick' -- قَرَأَ : قِرَاءَةٌ 'reading'.

#(9) مُضِيٌّ 'lapse, passing' is the *masdar* of مَضَى . It is on the pattern of فُعُولٌ, and is originally مُضُوْيٌ (**mu<u>d</u>ûy**-un), but because of the final *yâ'*, the *wâw* has been changed to *yâ'*, and the *<u>d</u>ammah* of the ض subsequently changed to *kasrah*, and the word became مُضِيٌّ (**mu<u>d</u>iyy**-un).

#(10) The broken plural pattern فَعَالِلُ (**fa'âlil**-u) like فَنَادِقُ، دَفَاتِرُ is called مُنْتَهَى الجُمُوعِ, and its singular form has four letters[1] (فُنْدُقٌ، دَفْتَرٌ). If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., بَرْنَامَجٌ 'programme' has six letters. Its plural is بَرَامِجُ . Note that the letters ن and *alif* have been dropped.
Here are some more examples : سَفَرْجَلٌ 'quince' : سَفَارِجُ -- عَنْكَبُوتٌ 'spider' : عَنَاكِبُ -- عَنْدَلِيبٌ 'nightingale' : عَنَادِلُ -- مُسْتَشْفًى 'hospital' : مَشَافٍ [2].

#(11) The plural of خَطِيئَةٌ is خَطَايَا. Here are some example of this pattern : هَدِيَّةٌ 'gift' : هَدَايَا -- مَنِيَّةٌ 'fate, death' : مَنَايَا -- زَاوِيَةٌ 'angle' : زَوَايَا .

✍Exercises

1) Answer the following questions.
2) Point out the verbs belonging to *bâb* فَاعَلَ occurring in the main lesson.
3) Write the *mu<u>d</u>âri'*, the *amr* and the *ma<u>s</u>dar* of each of the following verbs.

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[1]- The plural pattern فَعَالِيلُ is also called مُنْتَهَى الجُمُوعِ, e.g., فِنْجَانٌ : فَنَاجِينُ -- دُكَّانٌ : دَكَاكِينُ .
[2]- مُسْتَشْفًى also has a sound feminine plural : مُسْتَشْفَيَاتٌ.

4) Give the *masdar* of each of the followung verbs on the pattern of فِعَّال.

5) Give the *ism al-fâ'il* of each of the followung verbs.

6) Give the *ism al-fâ'il* and the *ism al-maf'ûl* of the following verb.

7) Point out in the following sentences the verbs belonging to *bâb* فَاعَلَ and their derivatives[1].

14) Write the *masdar* of each of the following verbs on the pattern of فَعَالَّة.

15) Give the *masdar* of هَوَى يَهْوِي bearing in mind the *masdar* of مَضَى يَمْضِي.

17) Give the plural of each of the following nouns on the pattern of خَطَايَا.

18) Give the verb from which the comparative أَوْهَنُ is derived, and give its *mudâri'* and *masdar*.

Also give four *âyât* in which this verb or one of its derivatives occurs.

19) Give the *mudâri'* of each of the following verbs.

[1]- Numbers omitted are not questions.